

SEPT. THE CRIMSON DAWN

1978



Tumultuous ovation to Baba in car coming out of jail gate.

BABA IS OUT!

"AS YOU KNOW THAT THIS UNIVERSE IS THE CREATION OF THE COSMIC FORCE, SO THE CREATED UNIVERSE IS YOUR COLLECTIVE PROPERTY, YOUR PATRIMONY. YOU MUST NOT BE AFRAID OF IMMORAL FORCES. YOU HAVE YOUR MORAL, SOCIAL, AND SPIRITUAL RIGHTS OVER EVERYTHING. LET PEBBLES REMAIN WHERE THEY ARE. YOU GO AHEAD.

MOVEMENT IS YOUR SPIRIT, YOU MUST NOT FORGET IT.

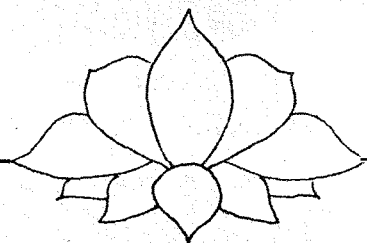
THIS UNIVERSE IS A PROJECTION OF THE COSMIC MIND. THAT MEANS PARAMA PURUSHA IS THE CONTROLLER OF EVERYTHING. THEREFORE YOU SHOULD NOT BE AFRAID. TO FEAR IS NOT YOUR DUTY."

From BABA's DMC discourse the day after release from prison Aug. 3, 1978

EL MANDATO SUPREMO

Aquellos que hagan Sadhana dos veces al día con regularidad, el pensamiento de Paramapurusa por cierto surgirá en sus mentes al momento de la muerte. Su liberación es una garantía segura. Por tanto, todo Ananda Margii tendrá que llevar a cabo Sadhana dos veces diarias invariablemente. En verdad, este es el mandato del Señor. Sin Yama y Niyama la Sadhana es una imposibilidad. Luego el mandato del Señor es también seguir Yama y Niyama. La desobediencia a este mandato no es sino arrojarse a las torturas de la vida animal por miles de años. Para que nadie sufra tormentos tales, para que todos puedan gozar de la bienaventuranza eternamente bajo el refugio amoroso del Señor, es el deber ineludible de todo Ananda Margii esforzarse por traer a todos al camino de la bienaventuranza. Verdaderamente, esto es parte y porción de la Sadhana, conducir a los demás el sendero de la rectitud.

—Shrii Shrii Anandamurtiji



The Supreme Command

Those who perform Sa'dhana' twice a day regularly, the thought of Paramapurusa' will certainly arise in their minds at the time of death, their liberation is a sure guarantee — therefore every A'nanda Ma'rgii will have to perform Sa'dhana' twice a day invariably — verily is this the command of the Lord. Without Yama and Niyama, Sa'dhana' is an impossibility; hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden-duty of every A'nanda Ma'rgii to endeavor to bring all to the path of bliss. Verily is this a part and parcel of Sa'dhana', to lead others along the path of righteousness.

— Shrii Shrii A'nandamu'rti

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Best days to fast

	June	July	Aug	Sept	Oct	Nov	Dec
Ekadashi	16	1, 16	14	12	11	10	9
Amavasya	4	4	3	1	1, 31	29	29
Ekadashi	--	29	28	28	27	25	24
Purnima	20	19	17	16	15	14	13

INSPIRATION

Shrii Shrii Anandamurti
EDITORS

Purus'ottama

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BABA meets lakhs of his children

IT was a family reunion. The father had returned after a lapse of seven excruciating years. It was tearful, joyous, uproarious, hilarious, delirious. The reception the uncountable children gave to their father may be conceived but impossible to describe in words. When this reporter asked some of his innumerable children how they felt like on meeting Baba, no words came out. The expression on their countenance was more eloquent than words. The father would smile his uncanny smile that would throw his children into rapturous ecstasy. Baba greeted them with folded hands and the devotees ran and ran along the route to have a fleeting glimpse of that inscrutable face on which million smiles played and danced.

It was a unique day. There was sound of thunder and laughter in the sky. The sun played hide and seek out of sheer joy. There would rise up a tingling breeze which would cool down the glistening sweat on the foreheads of lakhs of devotees waiting expectantly before the Bankipure Central Jail gate. It was a sheer pleasure to look at the sky, to look at the tops of tall buildings packed with people, local office of 'Indian Nation' on the opposite side teeming with thousands. No minaret, no garret, no window, no gallery which was not overflowing with men, women and children.

There was laughter in the fountains. The Patna city looked like a would-be bride. In its bridal attire, it looked both gay and solemn as befitting the occasion. Seven

arch gates were specially erected in memory of each of the seven immortal self-immolators through which Baba's motorcade passed. The first triumphal gate was named after Acharya Divyananda Avadhuta, and the gate at the terminus was named after the 7th self-immolator, Brahmcharini Ashitima from Switzerland. Life-sized bust portraits done in ink or pencil were also put up. Long banners were hung giving brief bio data of the seven intrepid souls, mentioning the date and place of their sacrifice.

I am Mr. X reporting from near the outside of the Bankipure Central Jail gate. I see people, people, people all around. All eyes are glued on one spot. Every passer-by knows why million eyes are glued on that spot. He is now rooted to the ground. Time is ticking away but no body is going to leave his ground. Every one is rooted to his place. The crowd moves only in order to get closer to the gate. Every body is wondering whether he would be able to have the 'holy darshan.' Every thing else has no meaning. Every thing is dead and buried except Baba, Baba, Baba. While recollecting the scene, tears of pearls are flowing through the pen.

A couple in their seventies with their teenaged daughter are straining their necks to see what is going on near the gate. Every minute it looks as if Baba's car were coming out. Here goes another false alarm. Took at that gentleman! He has caught hold of his friend by the hips

and lifted him off the ground so that one of them at least could see better. The lifted man is having a survey of what can be seen behind the gate.

It is a riot of colours. Banners of all sizes and shapes flutter whenever there is whiff of air. Every third person is holding some display card. Many of them have inscriptions of Baba's sayings, especially the latest ones emanating from his sickbed in the jail. Two goods carrier trucks are standing near by full of people chanting *Baba nam kevalam* interspersed with slogans, 'Shrii Shrii Anandmurtiji Ki Jai, Ananda Marga amar hai.'

On one side is the Patna Railway station from which devotees are still pouring out.

Red colour is prominent. The near-by railway station is made of red bricks. So is the jail. The sentry on watch tower is keeping his vigil. The Avadhutas clad in red and saffron are in the van guard of the massive crowd. Their attire is resplendent as are their faces.

My reed pen is broken. I cannot describe that split second in which Baba regained his physical freedom. When the gates opened as if of themselves.

When Baba's car shot out and came to a halt with millions of people surrounding it. I remember two folded hands and a benign smile and a city gone raving mad.

I remember 'Baba nam kevalam' chorus rending the air. I remember shower and bath of petals of scented roses. I remember fragrance that my nostrils still carry. It

see p 5

The Day has Finally Come!

Just at ten minutes past three p.m. on the 2nd Aug. 78, at noon Shrii Shrii Ananda Murtiji's car drove out of the jail. Thousands of devotees lined along the route raised slogans endlessly, "Shrii Shrii Ananda Murtiji Ki Jai". With the release of Baba Ananda Murtiji from the jail, a long chapter of Ananda Marga's history and a long played drama in the life of Shrii Ananda Murtiji concluded befitting the victory of Truth and Dharma. Ananda Margis and Proutists solemnised the day of Baba's release as the 'victory day' at Patna receiving their Lord of millions of hearts.

On the day of Baba's release, followers from all over India and abroad started pouring at the jail gate from about 8 A.M. in the morning. The scenes at the Patna junction station, with some intervals, were more prominent and focal than at the jail gate in the morning. All the passing up trains and down trains were evacuating uncountable number of Ananda Margis and Proutists who marched to the reception camps with slogans and chanting Baba Nam Kevalam. Early in the morning a batch of margis from Delhi and then from Purnea, Saharba and West Bengal arrived. The big rally of West Bengal receptionists was worth seeing when the eldest sister of Baba arrived and was received by Ananda Marga nuns who profusely garlanded her.

The venerable sister of Baba who is in sixties caught everyone's sight for her dignified and attractive personality. Passengers of the 39 up train got down and crowded to see her. The sister who came feed her beloved Bubu (Shrii Ananda Murtiji is so called by his eldest sister) who had been on fast for more than five years, was taken in a car to Baba's quarter.

At 9 A.M., the scene at the jail gate was more magnified by the public than Ananda Margis or Proutists. Although Margis and Proutists were coming in batches from different places either on foot or on different vehicles

but they were moving across the jail gate to obtain the final instructions from the Marg managing authorities to fit themselves decently in the receptionists files.

The test of patience of the processionists including reporters and presses continued for long five hours. Earlier people expected Baba at 10 A.M. as per announcement. But to fulfil the legal formalities in a Ranchi lower court and bear the documentary order of the magistrate by plane to Patna Shrii Ramtanukji, the Law Secretary of the organisation was expectedly late to the impatient devotees. At 2.27 P.M. i.e. after 27 minutes of the plane's arrival at Patna, Ramtanukji, who arrived with the baliff gripping his one hand, he was greeted with tumultuous joy and uproar by the spectators. The guarding police men opened the jail gate for them with others who were permitted to accompany Baba from inside the jail. The limited number of those fortunate persons were Acarya Keshavanandaji, Satyanandaji, Shraddhanandaji, Abhik Kumar, Ranjan Dwivedi, Tadbhavanandaji, Shubhabuddhyanandaji, Tapeswaranandaji, Harinathji, Shrii C. D. Munshi and Jagadiswaranandaji.

The next scene was staged inside the jail premises and a clear picture of that can be had from one of the receptionists inside jail. The reporter personally verified all the descriptions from others also.

The description starts when the official formalities were fulfilled after the production of release order before jail officers.

The attendant's written account was read as follows :

On 2nd August, I took special permission to enter the cell of Baba. As soon as I reached his cell, I garlanded him and said Namaskara which he accepted. He was ready sitting on a wooden chair and his bedding kept ready tied up. He wished to start for going out of the jail. I lifted the front arm of the chair and other brothers Acarya Keshavananda Avadhuta, Acarya Ramananda Avadhuta, Ram Tanuk Singh, Advocate and Shri Ranjan Dwivedi lifted the chair. We came to the corridor by lifting him with the chair. In the jail gate all the prisoners and the staff stood leaning upon both the sides of his passage raising slogans—Shrii Shrii Anand Murtiji Ki Jai and Baba gave Darshan with a smile on his face receiving their greetings with folded hands. It was miraculous enough that myself even being an asthmatic patient while I was afraid of carrying the chair for my deteriorated health condition, I was awestruck that I carried the same without hesitation. A great strength was felt within me as if it was showered from somewhere and made me able to carry such a heavy weight.

At sometime while moving, Baba's chappal slipped which I

cont. pg. 25.

Baba breaks his historic fast

Shrii Shrii Ananda Murtijii broke his historic fast taking a glass of coconut water offered by his eldest sister Shrimati Hira Prabha on 2nd August at 4-30 P.M.

Surprisingly enough that the people forgot the fact of Baba's historic fast for more than five years. The government of India deliberately suppressed the news and its communication media joined hands to follow its instructions. Generally the news papers and broadcasting media flash political fastings of short period but Shrii Anand Murtijii's fasting completed 5 years 4 months and two days even then it was not brought to the notice of the public. His fast was a protest fast to press the demand of probing the poisoning incident in jail. He was poisoned by the Jail doctor on 12th February, 1973 and it was suspected that the then Congress government tried to liquidate him out of political vendetta. Baba used to get his food from his quarter daily as he is a Swatvik food eater. But the jail authorities disallowed the supply of food from his quarter and this clearly indicated that the jail authorities had their sinister intention to finish Baba in any way. Baba decided to forego his meals and resorted to complete fast for six days from 1st April 1973.

On the request of his eldest sister Shrimati Hira Prabha he started taking only liquid two times a day. Two cups of Horlicks were his diet for two years.

In this period of two years Baba was tortured and harassed in so many ways and he had often to forgo that liquid diet even on many occasions to protest against the inhuman behaviour of the authorities.

On one such occasion he left drinking horlicks because he was not supplied with that and instead two cups of rice gruel was replaced by the authorities. On that occasion when he started taking some liquid, he preferred to take curd water because the summer heat created difficulty for digesting the horlicks. From that time he continued his butter milk twice a day till the day of his release.

Around the second week of April 1973, when Baba's eldest sister requested him to take some solid food in jail, Baba smilingly declined that after saying: 'I never went against your likes. But as I have observed a vow—I do not want to break that. One day I will certainly come out and break my fast taking food from your hands only.'



Baba's eldest sister Shrimati Hira Prabha

The sister returned weeping and she knew what Bubu (she affectionately calls Baba by that name) decided to fulfil could not be altered.

The historic moment came, Shrimati Hira Prabha was brought from Chinsura (W. B.) earlier to the release of Baba. When Baba entered his quarter after 7 years, the old sister held Baba, tried to sense Baba's face and belly touching by hands. It was such a touching scene that all the members present there including Baba's brother Himangshu Ranjan, his wife and children, could not check the incessant flow of tears. The sister who was weeping asked Baba to break his fast to take food from her hands. Baba consented. At 4 P. M. Baba was first offered a glass of coconut water by sister Hira Prabha which he took as the first food outside jail after seven years.

By the time sister Hira Prabha advised Baba to take little amount of food as his long fasting had made his stomach incapable of digesting solid food. Baba like a child answered that he was feeling much appetite and he would take much food and not little. To justify his demand he also mentioned that according to physician, his stomach was as powerful as that of a young boy of 20 to digest any solid food. So regarding consumption of food none should be worried about. By this answer every one burst into laughter and felt how jovial Baba was.

After the offer of coconut water to him Baba started taking some stuff as described in details below:-

On August 2, 1978 at:

- 4-00 P. M. — Baba took a glass of coconut water from his eldest sister Shrimati Hira Prabha.
- 5-00 P. M. — Baba's third brother Shrii Himangshu Ranjan offered him a glass of musumbi juice.
- 7-30 P. M. — Baba took a cup of liquid preparation of suji, milk and sugar. The same was prepared by Shrimati Kalyani Devi, the wife of Baba's third brother. It was actually offered by Baba's eldest sister but because the sister had some trouble of eye sight so the cup was handed over by Smt. Kalyani Devi.
- 9-30 P. M. — Baba took his night meal with two pieces of loaves, a cup of vegetable soup and a cup of milk.

3-8-78 Next day

- (Baba took rice after seven years)
- 8-30 A. M. — Breakfast with Papaya and a glass of musumbi juice.
- 9-00 A. M. — A glass of musumbi juice.
- 1.00 P. M. — Noon meal : with rice, mung dal, vegetable curry (known as shukta in Bengal) fried Palak parbal, and goard, chatni of Amra—and little curd.
- 5-30 P. M. — A glass of musumbi juice.
- 7-30 P. M. — Two spoons of Panir, two pieces of biscuits and a cup of horlicks.
- 10-00 P. M. — Four small Luchis and parbal curry, fried potato chips and two pieces of sweet.

Baba's discourse after seven years

Thousands of Ananda Margis and Proutists jubilant on Baba's release, gathered around Baba's quarter to have his holy darshan. Baba, who after his coming out on the evening of 2nd August and had still not broken his five year long fast, did not come out for meeting the margis at the pandal. The acting general secretary Acarya Keshavanandaji declared that Baba would give his darshan on the next day the 3rd August at 8 A.M. The place for Darshan was arranged at Braj Kishore hall near Sadaquat Ashram, Patna.

On 3rd, Margis and Proutists started gathering near the Braj Kishore hall from seven in the morning. Public from all around also endlessly lined up the sides of the streets to have a look and to listen to the Pravachan of the Holy Baba.

Baba's car reached the place of Darshan at 8.30 A.M. The Avadhutas and margis who were leisurely getting ready to enter after securing gate passes moved suddenly to see the car and poured at the entrance, made a stampede to

get in. All were abnormal in getting a glimpse of the guru. At one stage Baba's walking was checked by a heavy crowd and the volunteers made his way with much difficulty after a few minutes.

Baba leaning on his P.A. and another supporter walked to the dais and sprightly mounted it at was his practice before his confinement. The fun was still due. The abnormality witnessed among the audience may have spread to electricity mike and workers engaged in management duties. A long struggle with the inactive mike and electricity appeared futile. The microphone did not work, the fan remained stand still and Baba too was watching the happy goings on with his affectionate look. Possibly he was enjoying his children's abnormalities.

As the mike did not work a hand mike was produced before Baba and Ramanandaji held the mouth piece before him while he addressed the audience first in Edglish :

(A synopsis of his speech is given below. We have tried to reproduce most of the speech.)

9-17 A.M,

Baba's Pravachan

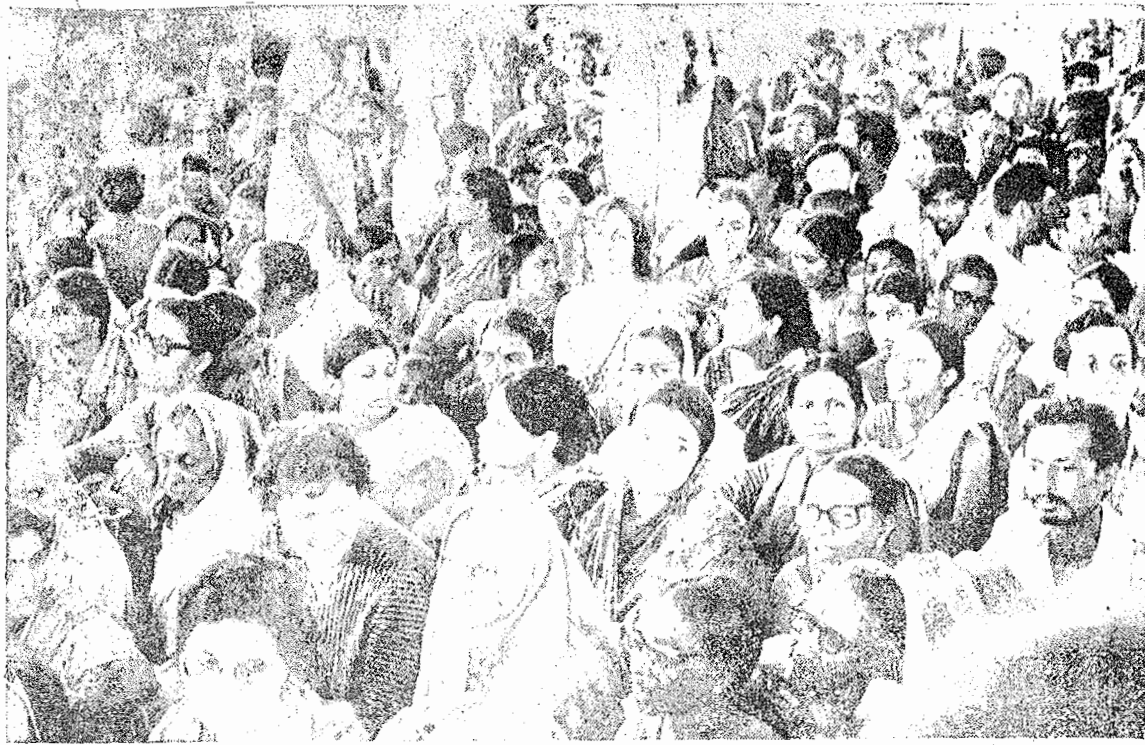
As you know that this universe is the creation of the cosmic force, so the created universe is your collective property, your patrimony. You must not be afraid of immoral forces. You have your moral, social and spiritual rights over everything. Let pebbles remain where they are. You go ahead :

Movement is your spirit, you must not forget it.

This universe is a projection of the cosmic mind. That means Parama Purusha is the controller of everything. Therefore you should not be afraid. To fear is not your duty.

Baba spoke the above sentences in English and then desired to speak more afterwards. He then wished Ac. Nityasattanandaji sing some bhajans. Nityasattanandaji sang bhajans and Baba Nam Kevalam kirtan later.

All were dancing in ecstasy. Some were rolling and some crying and sobbing as Baba gestured with folded palms to receive the devotion namaskars from every side of the gather-



Thousands of devotees assembled to listen Baba's speeches

ing. The Bhajan and Kirtan continued for about 40 minutes. Then Baba again spoke through hand mike in Hindi, the transcription in English of which is as follows :

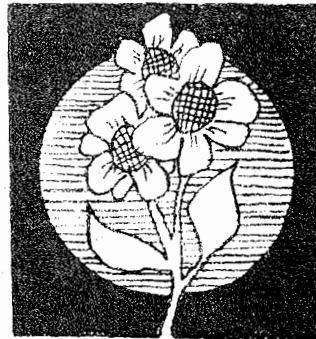
कर्मध्यक्ष सर्वभूताधिवासु

Who is Paramatma ? He is Karmadhyaksha. He is the controller of all activities. The person who thinks that he is doing everything by his own strength and power is the greatest fool. All the activities are actually controlled and conditioned by Param Purusa. In reality person has no power.

Because Param Purusa is with you. He is seeing everything that you do, whether good or bad. When you feel you are not alone there are both advantages and disadvantages for you. The disadvantage is that when you do any mischief you will be watched by Parama Purusa and your act will be disturbed. The advantage is that you can be inspired to feel in any adverse condition, that you are not alone, the Param Purusa is always with you.

In no condition you are alone. Because Param Purusa is with you the fear should be afraid of us and we should not fear this fear.

A person feels weak when one keeps oneself away from Paramatma. But as soon one thinks that he is not away from the supreme father, one does not feel alone. So one is never alone. While the Parama Purusa is the sun, the evil forces are like glow worms. So why should you be afraid of glow worms. As you march on, you will face many obstacles, throw them in the drain and go ahead. Victory comes after you.



BABA MEETS LAKS OF HIS CHILDREN.

(cont. from pg. 1.)

was an unearthly joy. It was madness, hysteria at its best. Everything was uncontrollable. Emotions with a capital I had their full sway and sovereignty. 'Tears I do not know where they come from,' but they roll on and on.

"Put down your umbrella, I cannot see." "I will as soon as.....". "How tall I am, it is lucky to be tall. I can see better." "En you pompous camera wallah, take your snout out of my view." "Please, could you lift me aloft." "Has the plane carrying bail papers reached Patna. "Would they be able to produce them today." "Look at that lady leaping repeatedly in the air to see what is going on behind the gate.

Neither camera nor words would be able to describe what happened on that auspicious day.

I am Mr. Y reporting from
Cont. page 13

An Interview With Baba

ARTICLE FROM INDIA TODAY AUG. 1-15 1978
"ANANDAMURTI, THE MYSTERY MAN"

India Today correspondent relentlessly pursued Anandamurtiji for an interview but his continued detention made it impossible. Ultimately, Anandamurtiji's private assistant Acarya Ramanandaji, who is a regular visitor to the jail agreed to present a set of questions to Anandamurtiji. Ac. Ramanandaji reported back "Baba never agrees for interview, but in your case, your questionnaire, though most critical, was unusually welcomed by him." The following is Anandamurtiji's reply to our questionnaire.

Q. How do you feel about the verdict of the High Court? While millions of your followers the world over celebrated the day as "Victory of Dharma", you did not express any reaction and one of your followers explained that since you are Nirbhikar (passionless) you received this news coolly. Is it a fact you never react to anything and if so why?

A. VICTORY OF DHARMA IS A NATURAL PHENOMENON. EVERYTHING NATURAL SHOULD BE ACCEPTED WITH NORMAL COOLNESS.

Q. Your followers allege that you and your organization have been a victim of a calculated malicious propaganda by a certain agency aimed at destroying your organization. Much damage has been caused to your organization during the past seven years during which you were in jail. Now, if you are acquitted of all charges, how do you plan to remove misunderstanding from public mind to re-establish your organization?

A. WE WILL BE DOING OUR HUMANITARIAN DUTIES WITH SUBJECTIVE APPROACH & OBJECTIVE ADJUSTMENT.

Q. Much confusion was created in the past because of lack of communication between you and the general public. Do you now think it is proper to have public contacts so that the confusion does not persist? Why have you lived a secluded life in the past?

A. THERE IS NO NECESSITY OF MY COMING IN PUBLIC CONTACT BECAUSE ACTUAL SOCIAL SERVICE IS RENDERED BY THE WORKERS

OF THE ORGANIZATION. I SIMPLY ASSIST THE WORKERS.

Q. The speed with which Ananda Marga has spread in the west and attracted a large number of people, has created misgivings that it is being supported or sponsored by some foreign agencies. Moreover, your attack on KGB and CBI has added to the confusion. What have you to say this allegation?

A. I DO NOT KNOW IF CIA DID ANY HARM TO ANANDA MARGA. IF THE SAME IS BROUGHT TO MY NOTICE WITH SUFFICIENT PROOF, I WILL CERTAINLY CONDEMN THEM. I HAVE GOT NO WEAKNESS FOR ANY ORGANIZATION. GOOD PEOPLE SHOULD ALWAYS BE SUPPORTED AND BAD CONDEMNED IN UNAMBIGUOUS LANGUAGE.

Q. It was alleged that you wanted to capture political power and establish Sadvipra Raj in the world. No doubt this was refuted in the court but at the same time the books referred to in the court during trial confirmed this view in which you have said, "violence is the essence of life." How do you explain the fact?

A. WHAT I SAID IN THE COURT IS FINAL. THE WORD I USE IS "SADVIPRA SAMAJ AND NOT SADVIPRA RAJ" "RAJ" IS A MICROSCOPIC FRACTION OF SAMAJA. MY VIEW REGARDING VIOLENCE HAS ALREADY BEEN CLARIFIED BY ME. IT IS NOT ALWAYS HIM'SA. MY INTERPRETATION OF VIOLENCE CAN COEXIST WITH AHIM'SA.

Q. Do you have any political ambitions? Do you feel that unless corruption was removed, the society would not be of your liking? And how do you want to establish that kind of society? Unless you take active part in politics, is it possible?

A. I HAVE GOT NO POLITICAL AMBITION. I HAVE PROPOUNDED THE THEORY OF PROUT FOR THE WELFARE OF HUMAN SOCIETY. THIS THEORY WILL BE MATERIALIZED BY THOSE WHO LOVE IT.

Continued next page.

Q. What is your opinion about democracy?

A. DEMOCRACY CAN BE SUCCESSFUL ONLY WHERE THE FOLLOWING ESSENTIAL FACTORS ARE PRESENT AT LEAST AMONGST 51 PER CENT OF THE VOTERS-MORALITY, LITERACY, AND SOCIO ECONOMIC-POLITICAL CONSCIOUSNESS. OTHERWISE IT IS AN INSTRUMENT TO BEFOOL THE PUBLIC.

Dharma Pracar

UNIT REPORT SUMMARY FOR THE MONTH JULY 1978

NEW YORK SECTOR, ANANDA MARGA PRACARAKA SAMGHA

Southern Region

*Memphis, TN

An hour of kiirtan was held in celebration of Baba's acquittal. Lecture was given by Dadaji Devadatta.

*Birmingham, AL

Two med. classes and weekly Tattva Sabha are happening. An interview with a newspaper was held and a talk was given at a runaway home by an acarya. Leafletting was done for Baba's Release. "Working with legal on becoming non-profit organization."

Northeast Region

*Boston, MA

DC X,6,4,8,

A mediation class is meeting regularly as a Med. grp. "We are meeting and meditating with more area people each week."

*Hempstead, NY 12,8,15,17.

A Baba's acquittal celebration was held. Newsletter "Unit Bulletin" is regular. "AMURT and AMURTEL ... we're ready when called.

This is an update on what's been happening in the N.E. Region the last few months.

The Northeast Region has been doing some pretty neat and interesting things in the past few months. On Memorial Day weekend, May 31, we held a regional retreat in Southern Vermont. It turned out to be one of the more exciting retreats I had been to in a while. Close to fifty people attended; married, single, single parents, etc.

The Northeast has a regional advisory board which consists of representatives from every unit and meditation group in the region. It meets every 6 weeks for 2 days to discuss all business that relates to Ananda Marga in the Northeast. Because of the dedication

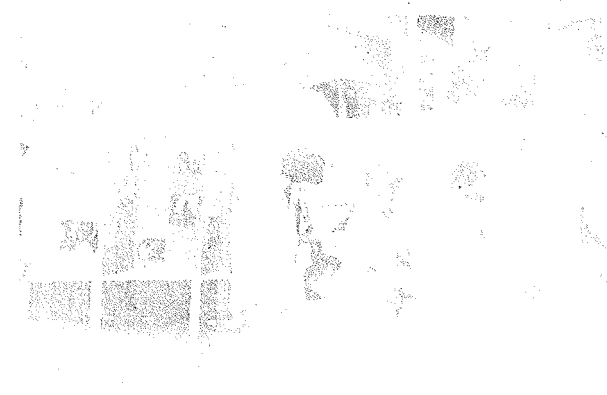
and commitment of its members in meeting regularly and in working collectively, the region has been able to do a number of things in an organized and unified manner.

Because of this on-going process, Ananda Marga was able to participate, as a regional project, in the 'Towards Tomorrow Fair'. We worked on three booths--one for children's activities, one for Ananda Marga, and one for Golden Lotus. Also 3 workshops were held. The children's booth was a huge success, rated by the fair workers and the participating children in a written survey done by the fair as the favorite of all the kids. It included face painting with theater make-up,



banners, and block sculpture. One unit had taken the responsibility to locate some furniture and bowl mills and get the scrap ends donated to us. These were put in a huge pile along with cups of white glue and offered to the kids for building.

The Ananda Marga booth was a combination of pracar for AM, RAWA and for fundraising. We sold natural soda, juices, and snacks from the coop in New Haven. We handed out hundreds of leaflets. We also held Open Spiritual Conferences every day and drew around 80 people with a very positive response.



The Golden Lotus booth was the big extravaganza--a solar-heated and wind-and-bicycle powered shampoo booth with a solar-heated hair dryer. We were lent a windmill which was set up to generate enough power



to pump water that passed through a solar collector to heat the water and came out of a shower head with which we sold people Golden Lotus shampoos for a quarter. They then dried their hair with the solar-heated (and wind-powered) hair blower.



It took two days to set up and we did run out of sun (and consequently warm water and air) but the booth sold alot of GL shampoo and

drew alot of attention. The Margiis appeared on the 6:00 news. A number of people told us it was the best booth at the fair and one of the first real working examples of alternative energy. All in all, Ananda Marga and Golden Lotus got well known and linked with a progressive image.

Great Lakes Region

*Carbondale, IL 2,5,7,6,13.

Didi Rainjita gave two talks at the Univ. An OSC (Open Spiritual Conference) was held. "The food co-ops, prison programs, solar ene energy utilization work and other ERAWS prog projects ... are progressing."

*Louisville, KY . ave. 10-12

Much personal (one to one) pracar is happen ing. Advance classes in Yama and Niyama are happen ing."Prison class is still strong." Didi Rainjita was interviewed on TV for 20 minutes. "Sending personal notes in newsletters to old Margiis/class members is a good practice."

*Madison, WI 3,2,7,8,11.

A class is ongoing at the Oxford prison. A PROUT philosophy class is being setup.

*Champaign-Urbana, IL X,X,3,5,4.

A med. class is happening. "We are now helping an elderly couple."

South Central Region

*Austin, TX X,X,10,10,7.

When Dadaji Viresha visited a KK Party and Nagar Kiirtan was held. Also-"service activity (singing & cookies for multi-handi-capped kids at blind school..." A med. course has started State Hospital Psych. Unit for workers there.

Rocky Mountain Region

*Albuquerque, NM 9,8,8,X.

When Didi ji Vikashini visited a public talk andradion interview occurred. Margiis celebrated Baba's acquittal. Baba's store is doing a display for pracar. Clothing collection continues with a Spanish class at Ba'ba's store. Letters re: Baba's release were sent to Newsweek and Time. Jagrti rented August 1st.

Pacific Region

*Hilo, HI 5,4,5,6.

"New people are coming to group meditations and so learning happening through Tattva Sabha with these folks." Trying to establish an AMUS store.

*Sacramento, CA X,4,3,4.

Had a great visit at one DC from a margii who gave an inspiring talk about her visit with Baba."

Northwest Region

*Bellingham, WA 4,4,5,3:

"Individual service project was distributing food to poor students..." from Prema Priya's garden. Celebrate Baba's Release.

***Portland, OR**

It has been a quiet month. One akhanda Kiirtan was held. Mohan Kumar is working to start a kindergarten.

***Midatlantic Region**

***Pittsburgh, PA**

Med. Class is successful! "Dharmacakras are being well attended every week."

Margiis went to donate blood and ended up aiding an emergency blood relief drive.

***Philadelphia, PA 15,17,22,24,25.**

Three med. classes are happening.

RAWA/RU school continuing with 7 classes.

Jagrti, RU, RAWA boards formed. Clothing proj.

continues. Unit aiding the Guatemalan

children's Home. "Aunit brochure is being

printed that lists all of the services

offered by the Philadelphia..."

Southeast Region

***Raleigh, NC**

A Baba's acquittal celebration was held.

"We sang spiritual songs with the aged ladies

there." Dadaji Devadatta gave a talk on

"One World Ideology". The Butner Prison

Program is continuing.

**** 17 Units reported, Report compiled by Dhruva ASDPS**

Regions with no units reporting -

East Canada, North Central, West Canada,

North and South Mexico, Central America,

and West Indies.

"Lets share the information collectively."

Ba'ba' Na'm Kevalam

MIT moves onward and upward

IDEOLOGY AND MEDITATION INSTRUCTORS' TRAINING

Recent MIT workshops have been held in Denver, Los Angeles, and Washington, D.C. Tapesvar was trainer in D.C. and in Denver, where Ann and Acarya Rohini also gave presentations. Regional trainer at the L. A. workshop was Arjuna; Acarya Bhavesh also attended.

In order to comply more fully with Baba's wish that Margiis in New York Sector become stronger in their understanding of the ideology, the certification system for MIT instructors has been revised. In addition to certification by the regional MIT trainer, acarya approval of certification status will be required. In order to retain their present certification status, each MIT worker should arrange to see their regional secretary or other acarya at their diocese seminar or before October 1. The acarya will evaluate the teacher's ideological understanding in several areas: yama and niyama; sixteen

points; explanation of pratik; explanation of meditation; explanation of guru; basic social philosophy; basic spiritual philosophy; and pronunciation of basic commonly-used samskrit words. Teachers should also meet with or write to their trainers to discuss their progress toward fulfillment of their MIT contracts.

In addition, the MIT committee hopes in the near future to put together a second MIT weekend workshop in order to train margiis to teach the ideology more effectively. Through the MIT workshops and the certification program, we are striving to encourage every margi to develop and synthesise ideological knowledge and teaching skills.

Because our beloved Guru is now free, it becomes even more imperative that we reach as many potential sadvipras as possible, so that all of our brothers and sisters may be blessed with His darshan. It is the duty of initiation secretaries to make sure that all MIT-trained workers in their units are currently teaching at least one meditation class. Whenever possible, classes should be offered in a nearby locality where there is presently no Ananda Marga unit. Jai Baba!

Baba said 2 days before the announcement of the verdict, "IF YOU WANT TO BUILD A SOLID STRUCTURE YOU WILL HAVE TO GET IT SEASONED THROUGH THE RAIN AND THE SCORCHING SUN. IT TAKES SOME TIME NO DOUBT, BUT THE STRUCTURE BECOMES SOUND AND DURABLE. SIMILARLY MAYBE SOME PEOPLE HAVE GOT DISAPPOINTED IN SEEING OUR DIFFICULTIES."

A Bhukti Pradhana for Every Bhukti!

FOR BABA TO COME & GIVE DHARMA MAHA CAKRA, A REGION
MUST ELECT A DISTRICT SECRETARY FOR EACH DISTRICT.

August 16, 1978

Dear Brothers and Sisters,

Now Ba'ba' is out of jail. A glorious era of humankind has begun. The force of Ba'ba's physical release will give tremendous speed to the establishment of Dharma on this planet. When Ba'ba' visits our sector, it will create a tremendous rejuvenation of the spiritual life and social progress of this part of the world. Naturally, as devotees, all of us long for His physical contact.

Ba'ba' has said that DMC will only happen when a Region has elected a Bhukti Pradhana for each of the Bhuktis in that Region. In our sector each diocese (state or province) has been divided into 6 to 21 Bhuktis (districts). Thus a tremendous amount of Dharma Pracar is required to create a Region suitable for Dharma Maha Cakra and to ensure that Ba'ba' visits our sector.

Now is the time for every Ananda Margii to throw themselves into the work of propogating Ba'ba's Ideology, inspiring people to take to the path of Sadhana, propogate Sixteen Points - establishing a humane Sadvipra society.

In order to fulfill our objective of electing Bhukti Pradhana in every Bhukti we are implementing the following four point strategy:

- 1) Initial pracar in the largest community in each Bhukti - to establish contacts
- 2) Extensive pracar to create maximum number of Margiis
- 3) Inspiring the new Margiis to follow Sixteen Points
- 4) Election of Bhukti Pradhanas

All Margiis should make a thorough plan at the first and second Diocese seminars as to how all Bhuktis in their respective Region will be covered. The first Region to elect Bhukti Pradhana in each Bhukti will be the first choice for the DMC location. Training in pracar techniques will be given at the Diocese and lower level seminars. All suggestions and questions concerning pracar will be welcome and may be sent to your Regional Secretary, Regional Dharma Pracar Secretary and Sectorial Dharma Pracar Secretary.

Though the task is very large, surely with the grace of Ba'ba' and our determined efforts we will be successful in spreading His Ideology and sadhana to every corner of our sector. Let us proceed with zeal and enthusiasm.

Yours truly
as your brothers and Ba'ba's children,
Namaskar,

Ac. Bodhishvara Brc.
Acting Sectorial Office Secretary
and Dhruva
Acting Sectorial Dharma Pracar Secretary

Bábás LFT & LPT training centre in Toronto



The LFT/LPT Ananda Marga training centre is now functioning at the large Toronto jagrti. The training is combined in the centre with unit activities and East Canada Regional Office. There is plenty of space.

The current training session is reporting positive notes: "we study Karate twice a week at the Do Jo, learn Bengali, Sam'skrta, philosophy, history, Emergency Medical Training, Meditation Instructors' Training, we're used (utilized) for first diocese seminar amongst local meditation classes, door to door contact, children programs weekly, and a variety of house and construction work. Didi is a real dynamite!!! ... do come, this is an opportunity of a lifetime!!! Toronto ... It's like being in France or Italy... Ba'ba' Na'm Kevalam."

The next training session begins October 14th, 1978. Application forms are available from copies of the Sectorial DP Synergy newsletter.

For information, contact Didijii Ka'dambarii - trainer, Ananda Marga LTC, 94 Borden St., Toronto, ON, Canada, M5S 2N1, (416) 960-1323.

"ATTENTION": ANYONE who has a copy of Idea and Ideology who would care to donate it to the LTC for the trainees, please do as it is in great need. ALSO, anyone who knows the whereabouts of the SLTC training materials in boxes - last seen at the Winter Sectorial Seminar in Chicago - please contact Didi at the number above. These materials have great Ideological value - very important to find them. Ba'ba' Na'm Kevalam

RELIEF

Guatemala Children's Home Focus Of Next Sectorial Fundraising Project

On August 15th, Ciudad Ananda Para Ninos sent us an urgent plea for money to pay their rent, nonpayment of which would have resulted in their eviction. We raised the money and sent it down, and to our knowledge the emergency has been averted. The home has always taken care of itself, but recently funds raised in Guatemala haven't been meeting needs.

Here's a letter written by Hari Bhakti, Didi Tripti's assistant, while she was here for the last Sectorial Seminar:

Namaskar, brothers and sisters...

BA'BA'S CHILDREN IN GUATEMALA NEED HELP, FINANCIAL HELP. AT PRESENT, THERE ARE TWENTY TWO YOUNGSTERS IN CIUDAD ANANDA PARA NINOS, ELEVEN GIRLS AND ELEVEN BOYS. THEY ARE A HAPPY AND LOVING FAMILY, UNAWARE THAT THEIR HOME WHERE THEY HAVE FOUND THE REFUGE AND AFFECTION THAT LIFE HAD DENIED THEM, IS TEETERING ON THE BRINK OF ECONOMIC DISASTER.



The struggle to pay the bills every month, to purchase the minimum necessary supplies, and take care of the rent and repairs, takes up much of the time and most of the energy of the few loyal workers who remain with us. We have great faith that Ba'ba' will see us through, and each month He proves His love for us by producing another small miracle, enabling us to survive a little longer. But we cannot sit back and wait for Ba'ba' to do it all, so we are trying desperately to establish some sort of permanent operation

which will give continuing financial security for this project. We are hoping to become merchants in the export business -- textiles, spices, whatever will sell up here in the States. If anyone has any ideas please share them with us.

The struggle for survival prevents us from doing much in other service areas, but we do manage to teach literacy classes to local adults, and some children who cannot attend school; and we translate the various newsletters and periodicals for Spanish speaking Margis. Irregularly we offer retreats for the public and engage in clothing distribution when we can find clothes. We would like to do more, but we need strong, eager and diligent workers who are willing to live marginally while growing spiritually. Do you know anyone who answers this description?

Do you know of a family or individual who would like to be a foster parent? The only responsibility would be to make a \$25.00 donation monthly to the upkeep of one of Ba'ba's babies. Do you know of a boutique or artsy crafts store which would like to sell our merchandise? If you have an answer to any of these questions, please contact us through Sectorial Office.

Hari Bhakti



Ciudad Ananda Para Niños is one of the finest service projects in our sector, and because of the problems they're having we're making their cause the point of our next sectorial money raising project. Margiis have raised tens, maybe hundreds of thousands of dollars for needy causes around the world. This one is one of our own projects, right here in our own sector. It is important that we help them out.

By the time you read this article you or your unit or meditation group has probably already received the information needed to begin fund-raising in your area. If you'd like to take part in this worthwhile service but have no unit or regional secretary nearby, just write us here at: Ananda Marga Relief Dept., 854 Pearl St., Denver, Colorado, 80203.

NAMASKAR

PLEASE NOTE

It is now a sector-wide policy that projects for the public be supported by the public, and that money from margiis go to organizational expenses. This is because it is impossible to expect the public to support general AM expenses, but quite easy to get them to support homes, schools, etc. If you want to support this home, kindly do it by soliciting funds from the public. Margiis may also contribute provided they have first made their regular unit donation as per the prescribed percentages. All donations to the home should be sent, clearly earmarked for "Guatemala Children's Home", to AM Relief Dept., 854 Pearl St. Denver, Col. 80203.

BABA MEETS LAKS OF HIS CHILDREN
(cont. from page 5.)

Patna railway station. Here is a batch of Ananda Marga devotees from the capital of India alighting from the train. Now they are raising slogans. The slogans are getting more and more vigorous. Look at that gigantic stair way. It is streaming with people. Who could they be? They are raising slogans. They are carrying hand display cards. Now I see. Those thousand flags have their unmistakable look about them. They are Margis and Proutists and seem to be from west Bengal. There are as many women and children as men among them. Bravo. They have come with their full families. They have umbrellas, water containers and provision bags on their persons. Their enthusiasm knows no bound.

The Patna railway station is now a sea of devotional humanity. The casual bystander is awe struck. The Patna city has changed and it will never be the same as before. Ask any Patnaite. The only answer you will get "Baba nam kevalam."

JAILED COUPLE HOME

TWO Australian members of the Ananda Marga sect convicted of possessing explosives in Bangkok arrived in Sydney today without passports and under Commonwealth Police escort.

Timothy Jones, 28, of Kew and Caroline Spark, 25, of Canberra were deported from Bangkok after spending six months in Thai jails.

Jones and Spark pleaded guilty to charges of possessing explosives in Bangkok but both

denied today they had explosives in their possession.

When questioned about being in possession of newspaper clippings on the Hilton bombing Caroline Spark said, "Whenever the Ananda Marga is mentioned,

QUESTIONS ON HILTON

which it was in this case, we keep the cuttings."

"We were in transit through Thailand when we read about the Hilton bombing," Timothy Jones said.

Jones said the Australian Commonwealth Police questioned them

about the bombing in Bangkok.

Jones and Spark were met at the airport by chanting members of the sect who were closely watched by police who surrounded the airport.

They had their passports confiscated and on arrival in Sydney they signed deportation forms for police.

Jones and Spark said they would now try and retrieve their passports.



Two members of the Ananda Marga sect arriving back in Sydney today after being deported from Thailand.

SITUATION IN AUSTRALIA

Two major cases appear to be in progress in the Sydney sector. One stems from an arrest in 1977 of a brother in connection with the stabbing of an Indian military attache in Canberra. After some technical problems the trial seems to be under way again. Several serious discrepancies have appeared in the prosecution case.

More recently several brothers were arrested for allegedly trying to bomb the house of a Neo-Nazi leader in Sydney. It appears that this was a case of a police infiltrator framing the Margiis. The hearings in the case are underway in Sydney and the evidence against the Margiis seems to be very suspect. We do not have word on the outcome of the case, but we have heard that the morale of the brothers is quite good.

As a result of the continued harassment of the Margiis in Australia a number of other progressive organizations and individuals are now becoming sympathetic.

LETTER FROM AUSTRALIA

Committal proceedings started on July 24, and went on 26, 27, 28th. Three and a half of these four days were taken up with the examination, & (mainly) cross-examination of Mr. Richard Seary, who is of course the star police witness. (Mr. Seary, acting as an agent provocateur of the NSW Special Branch, arranged for the little episode that led to our arrests.) On the first day he made the (quote) "sensational revelation" that Narada & Vishvamitram had "confessed" to the notorious Hilton Hotel bombing of February this year. This "revelation" was the leading TV, radio and newspaper story for the next 24 hours. The magistrate had his photograph on the front page of the 'Sydney Morning Herald', and any thought of bail that we may still have had at this stage went out the door. The various media followed the hearings all week, picking up on the sensational aspects such as Mr. Seary's "fears for his life", the "revolutionary army of moralists", talk of "more Hiltons" and so on. What the media generally did not pick up on was that Mr. Seary's evidence, at the end of 3 days of cross examination, was shot to pieces concerning the Hilton allegation; he had somehow omitted to tell this to police when he made a full statement the next day,

despite the fact that the whole purpose in joining AM was (by his admission) to see if AM had anything to do with that crime.....

Apart from giving me an indication of the weakness of the police case against us, the committal hearing this week had good affects for the Marga in general. There were a number of interested onlookers in the west. Representatives of many groups were there & showing great support for AM. A number of them suggested starting a defense fund for us. Many that are drawn to AM new had no (or negative) interest before. Several are offering practical help, and many are interested to join in our work & to learn meditation. Really the wave of sympathy & solidarity we are experiencing (inside the jail as well as outside) is incredible.... Today Anjali was telling me of the various woman's groups she has been approached by as a direct result of the case. The 2 national Weeklies 'Nation Review' & 'National Times' are following the case, & at least the first one will be doing the coverage? I think you get the picture & I know of the masterful way HE handles everything. Really all I have to say is that all is well in His hands & we are experiencing His Blissful speed. But more than that, we are seeing His ideals finally reach deeply into the dynamic Viks'ubda Sudra force, & start to express themselves as a practical and living reality.

All my love & best wishes,
brotherly,
Govinda
Baba Nam Kevalam!

LETTER FROM AUSTRALIA

The pressure here is quite fantastic. You can feel the police closing in. On the block of flats west to us, they have erected a large radio aerial. We have pictures of them doing it. The surveillance all around is much more intense. Going to court is quite a trying experience. We are constantly surrounded by police. Some even followed Ainjali and Krs'na to the park while they did sadhana.

The Margiis are not giving way to the pressure. Quite on the contrary, many are turning into real warriors.

At present our "CBI Frames AM" campaign is raging ahead. Wall writing is appearing all over the city. We have a poster with Seary's picture on it saying 'this man is an agent provocateur used by the CBI to Frame AM!' Someone has gone to the trouble of going around the city and cutting his picture out of the poster.

Your brother,
Dhruva

“You must have a flaming moral Purpose so that greed, oppression and exploitation shrivel before, the fire in you.”

Baba



Margiis Still in Jail in Patna

Baba's release was a great victory, but there still remained Margiis in jail in India. Several Avadhutas and other Margiis remained in Phulwari Sharif Jail in Patna in connection with the assassination of L.N. Mishra, former Railway Minister. This case is an old one stemming from the Emergency period. Recently word came that one brother was released in this case, giving hope that the Government would drop the false charges against the rest. Appeals are in progress on another case involving the alleged attempt on the life of former Supreme Court Justice Ray. Several of the accused in the Mishra case have also been tried in connection with this one.

Another group of prisoners in Phulwari Sharif Jail has caused much uproar in Patna this summer. On June 10th 14 Margiis from Europe (mostly Italy) were arrested in front of the house of Mr. J.P. Narayan in Patna. Although arrested for breach of the peace the group's only action had consisted of singing bhajans and kiirtan. These Margiis were beaten and mistreated over the following days, causing one member of the group (a 51 year old mother of a Margii) to faint. In addition property was stolen from them. They have steadfastly refused to give into bribes and have gone on a protest fast in jail. They have been held for a longer time awaiting trial than they could be sentenced for if convicted. The Italian Consul from Calcutta has taken a keen interest in the plight of these brothers and sisters. We do not at this time have further word on their situation.

Two acaryas from the U.S., Ac. Arisudanji and Ac. Madhuriijii have been convicted of the stabbing of an Indian government official in Manila. They, too, had pleaded innocent, but faced a hostile court which prevented an effective defense. They were sentenced to from 9-17 years in jail and fined about \$12,000. An appeal is now in progress. They do not expect to obtain justice at the appellate level either and have requested that we aid them by generating some diplomatic pressure from here. We are awaiting further information before beginning this campaign, and are also contemplating a similar campaign in connection with the Margiis in Bangkok. The Sydney sector has initiated such a campaign already for the Bangkok 3.

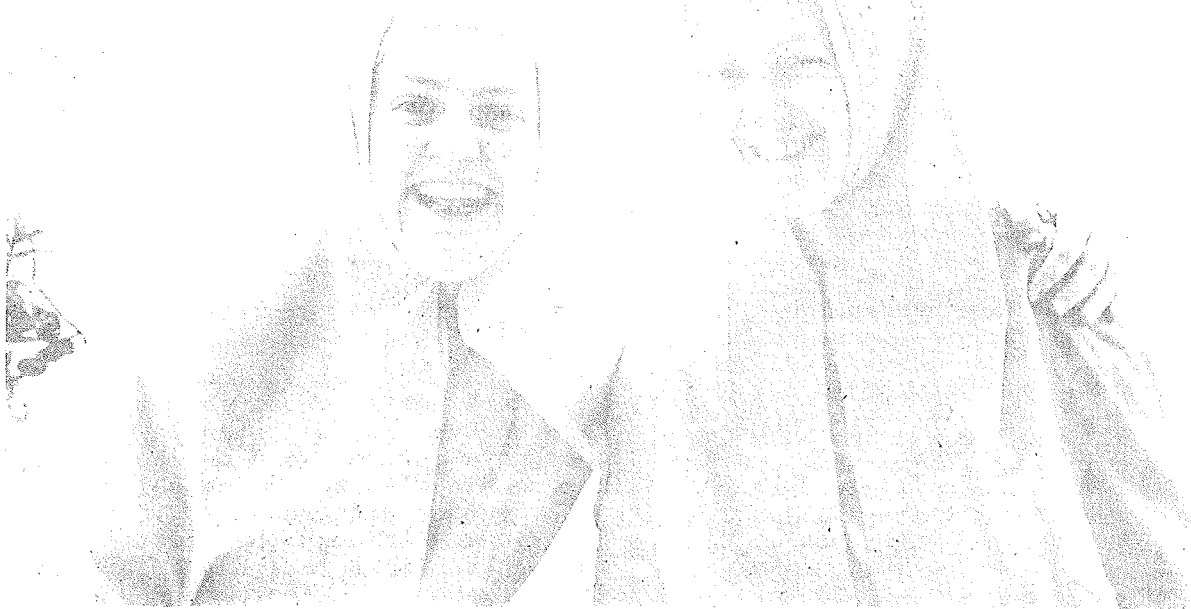
Grand Jury/ F.B.I. in U.S.A.

The grand jury inquiry into certain instances of violence directed against Indian government employees in the U.S. is continuing. We do not have further word on its work. We continue to adopt the policy that all contact with the F.B.I. should be handled through the Sectorial Office Public Relations Department. If you should be approached by the F.B.I., please politely but firmly direct them to the Sectorial Office. If you should have any questions about AJM matters feel free to contact the Public Relations Dept. at the Sectorial Office.

Immediately after hearing the news of the victory, Baba said:
 "JUST GO AHEAD PULLING THE STRINGS OF THE CHARIOT, VICTORY WILL RUN AFTER YOU. YOU NEED NOT RUN AFTER VICTORY. REMEMBER, THE WHEELS OF THE CARIOT NEVER NEVER STOP AT THE BARKING OF STREET CURS."

CONDUCT OF THE ACARYA

BY SHRII SHRII ANANDAMURTIJI



Acarya Vikashiniji Bri.

Acarya Rainjitaji Bri.

CONDUCT OF THE ACARYA

BY SHRII SHRII ANANDAMURTI

The behavior of the respected and elder persons in the society is an example and ideal for others, it is followed and imitated by the succeeding generations as well. Today there is catastrophe and misery in human society and there is one reason: the defective leadership of society. People blindly follow even the unintelligent leaders. The leaders hypnotise and attract thousands with their tall, tall talks, gestures and other dramatics. Understand that poverty and misery of any people in any country are the sins of the leaders. True leaders should always be vigilant and think that under their guidance the people are not led to darkness, death and immorality.

THOSE WHO HAVE THE RESPONSIBILITY TO SHOW THE PATH TO OTHERS SHOULD BE OF SUPERLATIVE CHARACTER WITH THE MOST REFINED CONDUCT. THEY AND THEIR FOLLOWERS MUST MOVE CONSTANTLY TOWARD ALL-ROUND DEVELOPMENT AND SHREYA (ULTIMATE SPIRITUAL ATTAINMENT). THE PERSONS WHO TEACH SUCH WELL REGULATED BEHAVIOUR TO OTHERS BY THEIR OWN CONDUCT ARE CALLED ACARYAS.

Bear in mind that the people may be harmed or misled even by a small weakness or defect in the conduct of an Acarya. As it is the duty of a father to educate his children properly by his good conduct, an Acarya shall always instruct by his exemplary actions and words.

In every period of history, some people are heard saying, "Today's society is ruined, the people degenerated. Life was better in the old days." The same view is expressed in every era. Has man really lost his humanity? Doesn't he hold the highest position in the evolution of living things?

All the psychological diseases of the human being are the result of not having Bhūmadhrsti (Universal outlook) in life. The diseased persons don't consider others, but think only for themselves. They are busy thinking for their own families, employers, etc. and they forget every one else. This is a terrible malady. But it is a mere expression and symptom of narrow-mindedness, the real root and reason for psychological disease. The cure is to reverse the trend of behaviour to rid the fallen human beings of narrow-mindedness. The medicine is one and only one Brahma Bhava (ideation of the Supreme Consciousness). But just adopting the Supreme Goal does not immediately establish one in That. It is the work of the Acarya to recognise if a person is on the right or wrong path and course of action. The Acarya should give direction and guidance in every work, big or small. When he is to impart any duty to anyone, he should be strict, strong, and exact, like a diamond. He shall never consider social position, wealth, rank etc. Only those who are established in Yama and Niyama and practice Sadhana can be given any responsibility.

Remember, Ananda Marga is a human-making mission, both quantity & quality are important. Everyone should be free to join Ananda Marga, to take part in social functions, etc, but only those established in Yama and Niyama may be given any position to work in society.

JUST TO SATISFY SOMEONE AND COMPROMISE WITH SIN IS UNTHINKABLE. WE CAN IN NO CASE EVER COMPROMISE WITH INJUSTICE. AN EMPLOYER AND WORKER MAY COMPROMISE AFTER A STRUGGLE. BUT ANANDA MARGA IS FIGHTING FOR SATYA (ABSOLUTE TRUTH) AND UNLESS AND UNTIL WE GET TOTAL VICTORY IN BOTH INDIVIDUAL AND COLLECTIVE LIFE WE MUST NOT CLOSE THE STRUGGLE. COMPROMISING WITH INJUSTICE DURING BATTLE IS ASATYA (UNTRUTH). ACHIEVING ONLY 75% SATYA AND 25% ASATYA IS NO VICTORY.

Quinine suppresses the symptoms of malaria while the disease still remains in the blood, but the disease must be destroyed. Therefore, until you defeat Asatya, you shall not close your battle.

Society is the collective name for those who want to move ahead together. The struggle against sin must be waged individually as well

as in a well-unified way in collective social life. There is a story in the Markandeya Purana, In it, the demons defeated each of the gods individually, but then the gods united all their individual strengths and formed a tremendous collective force thereby routing and destroying the demons. It is a very good story and there can be practical application of its meaning in every collective endeavour. It is the duty of the Acarya to develop this great collective force of society by awakening the masses to unite and destroy the evil, demonical forces existing in society. The struggle between good and evil forces goes on. Sound an urgent clarion call in this battle field of life. Acaryas must give such inspiration to the people. You know, a son must remove the debt of his deceased father- he is morally bound to do so. Similarly, you are to purify society by purging it of sin - it is more than obligation - it is your bounden duty. You must do this or total destruction is inevitable. To take leadership in society you must be established in Yama and Niyama in just such a strict way.



"Just as the advent of the crimson dawn is inevitable at the end of the cimmerian darkness of the inter-lunar night, exactly in the same way I know that a gloriously brilliant chapter will also come after the endless reproach and humiliation of the neglected humanity of today. Those who love humanity, those who desire the welfare of all living beings, should be vigorously active from this very moment, after shaking off all lethargy and sloth, so that the most auspicious hour arrives at the earliest.

...This endeavor, the well-being of the human race, concerns everyone—it is yours, mine, and ours. We may afford to ignore our rights, but we must not forget our responsibilities. Forgetting our responsibilities implies the humiliation of the human race."

Ba'ba'

Ahim'sa and Violence

BY AC. BHODISHVARJII BRC.

AHIM'SA AND VIOLENCE

"Without Yama and Niyama, sadhana is an impossibility." Morality is the base of sadhana, indispensable if one is to progress on the spiritual path. A person who strives consciously and sincerely to adhere to the principles of Yama and Niyama will experience much power and speed in their sadhana. Their inner fire will be lit, and they will feel the touch of Bliss divine when they meditate. Without that moral strictness, the force of will of the individual is lost, and sadhana loses its power. Without morality, a human life loses all value, and Ba'ba' says that we then cannot even be called human.

But today there are very few moralists, even among those trying to be sadhakas. To follow morality takes tremendous courage, strength and determination. It also takes constant vigilance and keen discrimination to judge the moral path through any given situation. Thus it is essential for every Ananda Margii to consider each point of Yama and Niyama deeply and to strive to live them as fully as possible. In this article some aspects of Ahim'sa, the first principle of Yama sadhana, will be considered.

Ahim'sa is defined as not inflicting pain or hurt on any body by thought, word, or action. A common misinterpretation of the term Ahim'sa is "non-violence." In Guide to Human Conduct, Ba'ba' says,

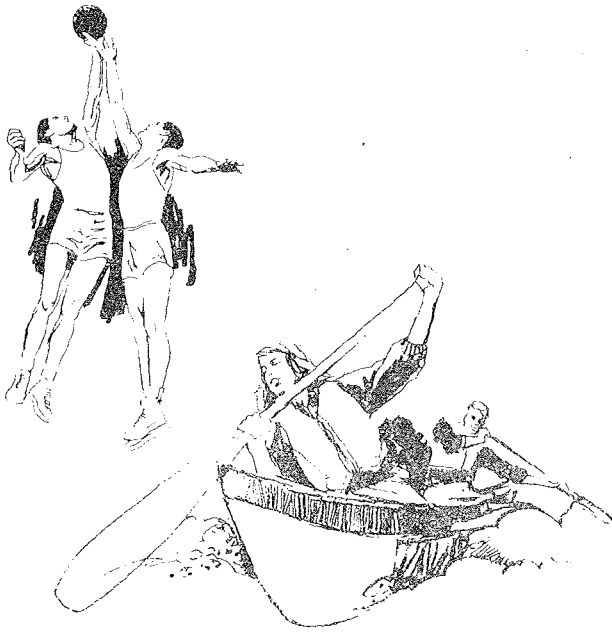
"ACCORDING TO THIS INTERPRETATION AHIM'SA IS TAKEN TO MEAN NON-VIOLENCE OR NON-APPLIANCE OF FORCE. POSSIBLY IT IS THIS INTERPRETATION WHERE THE MEANING OF AHIM'SA HAS BEEN MOST DISTORTED. IN

ALL ACTIONS OF LIFE WHETHER SMALL OR BIG THE UNIT MIND PROGRESSES BY WINNING OVER OPPOSING TRENDS. LIFE DEVELOPS THROUGH THE MEDIUM OF FORCE."



Violence means the application of physical force and such application is essential for the existence of life. Whenever a living being performs any action, such as walking, writing, or whatever, it involves the application of force. In fact, where force is manifesting, a creature can be said to be alive, and where there is no manifestation of force or violence, a creature is physically dead. Thus the concept of non-violence is totally against the very existence life.

BABA HAS SAID THAT "STRUGGLE IS THE ESSENCE OF LIFE".

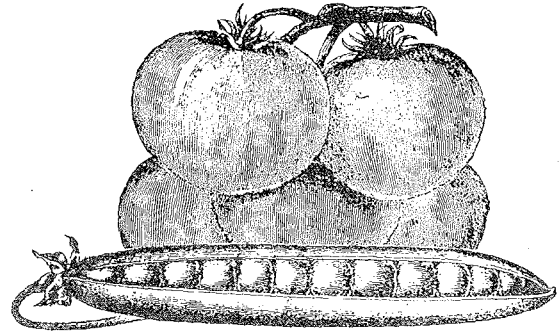


and since struggle always entails violence (the application of force against an opposing force), we can equally well say that violence is the essence of life.

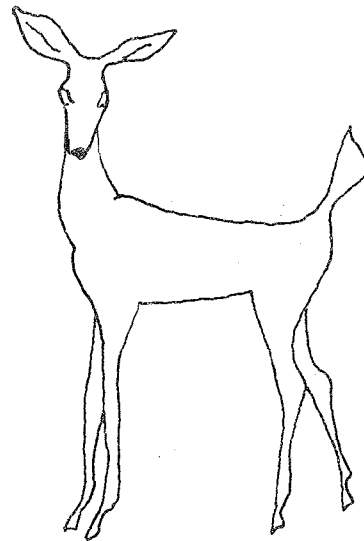
THE ESSENCE OF MORALITY IS A BENEVOLENT SPIRIT TOWARD ALL LIVING CREATURES. THE MORALIST IS MOTIVATED BY A SINCERE, HEART-FELT DESIRE TO SEE OTHERS PROGRESS PHYSICALLY, MENTALLY, AND SPIRITUALLY, AND TO ALLEVIATE THE PAINS OF OTHERS EVEN BY PUTTING ONESELF INTO TROUBLE OR SUFFERING. IN THIS STRUGGLE TO ALLEVIATE THE SUFFERING OF OTHERS AND TO ADVANCE HUMANITY (AND ALL LIFE) TOWARD THE SUPREME, IT AT TIMES BECOMES NECESSARY TO USE FORCE OR VIOLENCE AGAINST OTHER LIVING BEINGS. FOR EXAMPLE, IT IS IMPOSSIBLE TO CONTINUE LIVING WITHOUT TAKING SOME OTHER LIFE FOR FOOD.



When taking another life for food, there is no intention of causing pain or hurt to that entity. Rather, the continuation of your very existence demands it. Thus there is no violation of AHimsa, provided that two rules are followed in taking life for food. The first is that one should always take as food those creatures having comparatively little development of consciousness, where possible.



Thus it is a violation of Ahim'sa to take animal life for food where vegetarian food is available.



But where no other food is available, it is not against morality to take animal life, for your existence demands it and Dharma always supports existence. The exception here is that where it will be necessary to take human life to eat, it is better to die than to live at the cost of another's life. The second rule for the taking of life for food is that any under any circumstances before killing any animal having developed or underdeveloped consciousness, it must be considered whether it is possible to live in a healthy body without taking such lives.

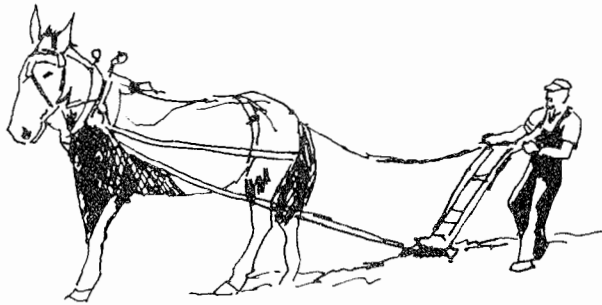
Living creatures may be classified as one of three types, depending on their natural relationship with human beings. These three types are:

Ja'tamitram: born friend

Ja'tashatru: born enemy

Nirapeks'a: neutral

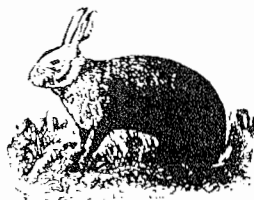
The ja'tamitram or 'born friends' are those creatures which benefit human life. Cows, for example, give us milk to drink and are thus Ja'tamitram.



Ja'tashatru, on the other hand, threaten human life by their own nature. Such creatures as poisonous snakes, mosquitos, tigers, etc. are Ja'tashatru.

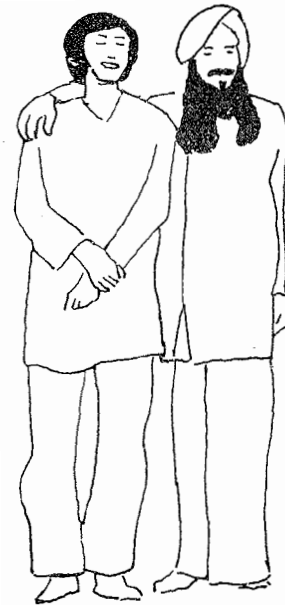


Nirapeks'a creatures are those which are essentially neutral in relation to humans, such as deer, monkeys, etc.



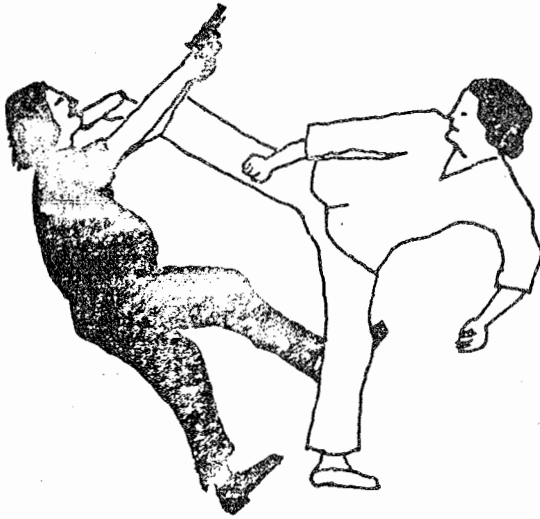
Normally it is a violation of Ahim'sa to harm a Jatamitram, unless one is forced to for food. But it is not a violation of Ahim'sa to kill a Ja'tashatru. In fact, at times it will go against Ahim'sa to allow a Ja'tashatru to continue living. For example, if one sees a poisonous snake or spider in a populated area and fails to destroy it, such inaction threatens the health and possibly the life of all the other people around -- thus Ahim'sa has been broken. Here one has a moral duty to protect human life by taking necessary steps to destroy the born enemy. Normally it violates Ahim'sa to harm the neutral animals, but at times (such as if they start to steal your food), they may also become Ja'tashatru or born enemies.

Human beings are normally Ja'tamitram or born friends to all other human beings.



But there are times when circumstances compel the use of force against a person, resulting in pain or hurt, even though there is no desire to cause pain. Such a person is called atatayii in sanskrit. Atatayii are Ja'tashatru or born enemies and must be dealt with accordingly. Ba'ba' has mentioned six symptoms by which one may recognize an atatayii. Anyone who wants to take another's wealth or property by brute force, abducts another's wife, has a lethal weapon and the intention

of using it, sets fire to houses, or wants to take life by administering poison is called an atatayii. The use of force or violence against such an atatayii is not against the principal of Ahim'sa.



In fact, as in the case of the poisonous snake or spider, it may well be ones moral duty to take necessary action against such born enemies before they cause harm to others, or to stop them from continuing to harm others. Note that a person is considered atatayii if they possess any one of the symptoms mentioned. It is not necessary that they possess all six. Also note that the intention to rob, kill, poison, etc. is sufficient to classify them as atatayii -- the actual act is not necessary. One should not allow an atatayii to gain advantage by waiting for an actual attack before taking action.

Today in most if not all countries of the world the born enemies of humanity are in control of the resources and social power. As a result, millions of innocent people suffer the dire agony of exploitation. (In a recent report, for example, the World Bank estimated

the number of people in the world living below 'absolute poverty' (i.e. survival level) at more than 800 million). The sum total of the suffering, the violence raging against innocent people, staggers the mind and tears the heart of any moralist, of any humane person. Thus it is the bounden duty of every lover of humanity, of every moralist or sadhaka, to take up the necessary weapons and apply force -- physical, mental, and spiritual -- to rout the exploiters from power, end the violence against humanity, and establish a humane and progressive society. In order to fulfill the dictates of Ahim'sa, to minimize the miseries undergone by humanity, it is an absolute necessity to apply this force, without any undue delay.

The fight between the forces of light (Vidya) and the forces of darkness (Avidya) began with the creation, continues today, and will continue for eternity. In this battle there are no innocent bystanders, for to stand aside and watch immorality and corruption continue unchecked is to join the evil forces by default. Let every real Ananda Margii, every real moralist, consider deeply our duty as moralists, and to die trying, if need be, to fulfill that duty. Let no one be able to say at the end of our lives that we failed in any way to do our utmost to take the necessary and proper moral actions.

"TODAY ALL OVER THE WORLD, A GRIM FIGHT HAS STARTED BETWEEN THE EVIL FORCES AND THE BENEVOLENT FORCES. THOSE WHO DO POSSESS THE MORAL COURAGE TO FIGHT AGAINST THE EVIL FORCES, IT IS THEY ALONE WHO CAN GIVE SOOTHING TOUCH TO THE STRUGGLE-TORN EARTH WITH THE BALM OF PEACE. REMEMBER THAT YOU ARE SPIRITUAL ASPIRANTS. HENCE YOU ALONE SHALL HAVE TO UNDERTAKE THE MIGHTY TASK OF SAVING THE EARTH"

-SHRII SHRII A'NANDAMU'TIJII
ANANDA PURNIMA 1967

As soon as the news of the victory had spread, Ac. Satyananda Avt. came to BABA with a sense of joy and reverence and he asked, "Baba, is the drama over?". BABA replied, "THE FIRST CHAPTER OF KURUKSHETRA IS OVER".

"Ananda Marga A Mental & Spiritual Revolution



If Ananda Marga is a revolution in the economic and social spheres, it is a greater revolution in the mental and spiritual spheres.

Philosophers and thinkers so far have all declared the visible world to be an unreality as compared to themselves. Ananda Marga takes a radically different view. The world is as real as man's knowledge of his existence according to the philosophy of our Marga. How far reaching can be the effects of this radical change in the trend of thought is difficult to imagine at first instance. This does not only give the world the importance of man, but makes the existence of the world also essential. The world or any other worldly activity is just as good a manifestation of the Supreme Being, as man himself. Hence Ananda Marga does not preach flying away from the world, but makes it an essential requirement of every individual to be in the world. The idea of giving the world an equal importance is a revolutionary idea. Ananda Marga makes no difference between a family person and a Sannyasi. The place given to a family person in our Marga is greater than the place given to a Sannyasi, on the reasoning that the former is not

dependent on anyone for his maintenance, while the Sannyasi has to depend on others. A family person is like a strong tree which draws strength itself, while the Sannyasi is like the vine which twines around the tree for its support. A family person therefore deserves more respect than a Sannyasi according to the trend of thought in Ananda Marga. This itself is a revolutionary idea. No philosopher or thinker, whether Eastern or Western, had ever dared to declare a family person deserving more respect than a hermit or a sannyasi. It needed the courage of a revolutionary to say so.

All the religions of the world whether present or past have placed restrictions on persons who are entitled to spiritual practices. In Hindu religion also there are numerous such restrictions. In almost all other religions there are restrictions. Ananda Marga has no such restrictions. There is no need for a person to be Sannyasi for learning spiritual practices which so far had never been taught to family people. Ananda Marga places no restrictions on members of a particular class, caste or sex for learning spiritual practices. Removal of such restrictions is a

revolution. Never before it was conceived that a family person living with his family and earning, could achieve the ultimate goal, but the revolution of Ananda Marga has made it possible.

EVERYTHING THAT WE SEE IS
ALSO A MANIFESTATION OF THE
SUPREME BEING, AND SO EVERY
WORK CONNECTED WITH IT
SHOULD BE DONE WITH AS MUCH
EFFICIENCY AS THE WORSHIP
IN OTHER RELIGIONS. BRAHMA
IS OMNIPRESENT; AND ONE NEED
NOT GO TO THE HIMALAYAS TO
FIND HIM/HER. WHATEVER WE DO,
SEE, HEAR OR FEEL IS BRAHMA.

is a unique idea. Such a philosophy is a revolution and is radically different from the philosophy evolved by the great thinkers of the world so far.

Ananda Marga is radically different from all concepts of

philosophy, economic or social thinking. It is not a change which has evolved or a result of evolution of human mind and its economic and social environment, but is a revolutionary concept of life altogether different from any of the present or past ideas. It is a change which is independent of the cyclic changes due to passage of time. It does not preach or practice anything which is not new both in approach and practice. It is a revolution which makes life a reality and teaches adjustment in life, rather than giving up world and leading a useless secluded life. It prepares people who are fit for every walk of life, who do not make any distinction between their fellow beings, and who are joined together as a complete big one. In our Ananda Marga all the humanity, nay, all the living beings — Jiiva Ma'tra — combined together in every walk of life as they sing:—

Sam'gacchadvam' sam'vadadhvam'

Sam'vo mana'm'si ja'natam

Deva'bha'gam' yatha' purve

Sam'jana'na'upa'sate

Sam'nii va a'kuti

Sama'na'hrdaya'nivaha

Sama'nam astu vomano

Yatha'vaha susaha'sati



The Day Has Finally Come! (cont. from pg. 2)

held and gave to Dada Keshav-ananda. He became bare footed. The convoy reached the outer jail gate within portico and we stopped there. The echo Baba Ananda Murtiji ki jail rent the air, Flow of garlands offered by crowd adorned his neck. Ramanandaji drove the car immediately at 3.05 P.M. As I was carrying Baba I felt that I had my greatest aspiration fulfilled for this physical birth.

Just at 3.10 P.M. the car of Baba was driven to jail gate when it came out on the road, Ramanadaji, the P.A. to Baba who was driving the car, found it difficult to push the car through the enormous crowd of people. The volunteers who were standing on both the sides of the passage to present a guard of honour to Baba, had to push the crowd off and take the help of brandishing cudgels.

The car took complete five minutes to reach the crossing of Dak Bungalow Road when ordinarily it takes fifteen

seconds drive. From this crossing to the High Court gate the car took about ten more minutes to be greeted at the Dineswarananda gate, where Proutist students both boys and girls were with platters on their hands with flamed lamps on those to receive Baba holding Arati in an Indian style

Baba's car got speed from this gate as the crowd behind the car was thin and the rear-most assemblage behind the route was running mad to catch the car's speed. Many rolled on the ground, many lost thier chappals, many dashed with one another in the stampede, yet their aim was to reach Baba's car, and they were crazy in pleasure.

Baba stopped for a minute at the International gate near Alpana market at the entrance of Pataliputra colony when many margis from abroad exchanged their namaskars with Baba and greeted him heartily.

At 3.40 P.M. Baba's car

pioneered by a motorcyclist guard reached his quarter at Pataliputra colony.

The big covered gate of the quarter No. 176 was unclosed by a standing guard instantly to close again as soon as the guru's vehicle entered the premises.

Many cars, jeeps, trucks and auto-cycles rowed one after another carrying the devotees and public too near the quarter of Baba. From one of the cars, the Additional Inspector General of Intelligence branch, Bihar alighted and very modestly sought an Avadhuta's favour if he could have Baba's darshan. The A.I.G. repeatedly mentioned that his was a non-official trip and out of reverence to the famed guru he cherished darshan but officer did not know that to have Baba's darshan had nothing to do with the avadhuta's permission. He probably did not know Baba never appeared publicly or meet any non-followers.

INSPIRATION FROM PRISON

The following are excerpts from a letter recently received from Brother Keshava Dass, a long-time Margii and a longer-time resident of Marion Federal Prison. Also included herein are portions of their recent newsletter — a beautiful addition to anyone's newsletter collection!

I might also add that since we will be sending the Crimson Dawn free-of-charge to any prisoner requesting it, our "budget" requests donations from you all (earmarked "4-walls Fund") to help cover expenses. ANY amount will help. If you know of any incarcerated individual(s) who wish to receive CD or any other Sectorial Office publication, please write us. (Baba already receives them all — and gives it all!):

"... Everytime I try and contact other prisoners to turn them on to Ananda Marga, the prison officials put a stop to it. We've just finished a nice newsletter which I'm trying to send to other prisons, but have no contact now.

"Some of the harassment has stopped, but a lot still goes on! I'll keep you posted about our struggles in that department. I'm glad you printed that letter where I spoke of the skin searches, because it's good for all Margiis to know of our harassment in case the administration tries to shut us down — the harassment tool hasn't worked very well for them!

"You are never alone or helpless. The force that guides the stars guides you also" — Baba

THE INNER JOURNEY —

Prison or Ashram?

When you are locked up in prison and have "time" to serve, you have a number of choices. You can get in the frustration, anger, antagonism, pettiness, boredom, violence, depression and self-pity that surround you day and night in almost all prisons; or you can fill your mind with memories of the past and fantasies of the future; or you can use your time to transform yourself into a high or peaceful being. If you truly want to work to change yourself, then you will find that you can and that others surrounding you are willing to help by sharing.

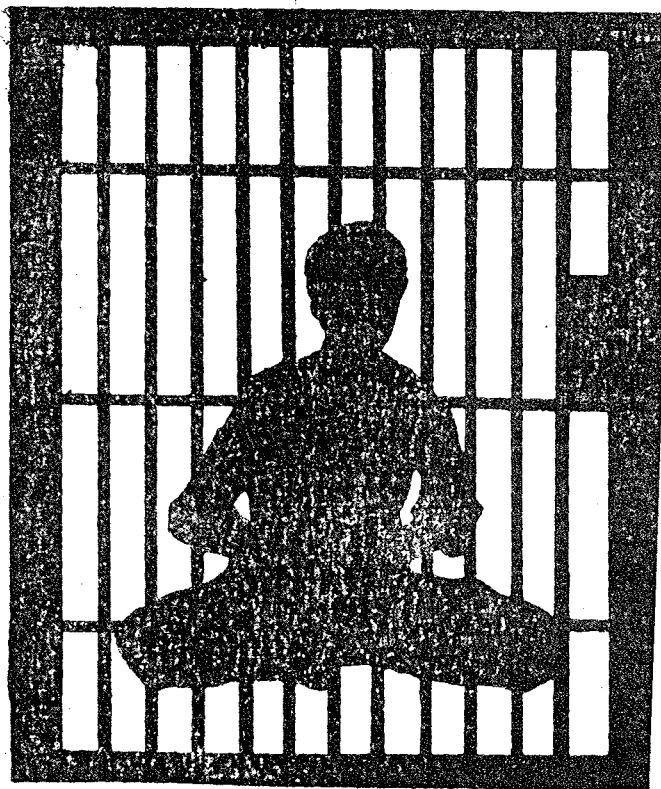
First of all, if you set out on this journey of change, you are not alone. Many others, both in the past and in the present are traveling the same path as you will be traveling. The journey is called by many names, such as "becoming conscious" "awakening" "becoming enlightened" "becoming free" "Yoga" and on and on, but all the travelers on this path share the desire to change and the faith that change is possible.

SECONDLY, IT DOESN'T SEEM EASY TO YOU BECAUSE YOU ARE IN PRISON. YOU AREN'T GOING TO GET A LOT OF SUPPORT FROM THE PEOPLE AROUND YOU IN DOING THIS WORK. MOST OF THE PEOPLE AROUND YOU DO NOT HAVE THOSE TWO THINGS: THE DESIRE TO CHANGE AND THE FAITH THAT CHANGE IS POSSIBLE.

That they do not have those two things is neither good or bad, it is just the way things are. Those that do not have this faith tend to criticize and laugh at the efforts of others who are trying to change. Being around such people makes your work more difficult. There are ways, however, for working with negative energies around you in such a way that others hostilities or cynicism actually helps you with your journey.

Throughout history there have been men and women who understood that human beings could learn to be high all the time, and in order to change themselves they voluntarily put themselves in places very similar to prisons. These people go to places called "Ashrams" in the East, and Monasteries in the West. At one Christian monastery where the brothers have their time and space completely controlled and live with fewer luxuries than most prisons have, the abbot (or warden) said, "We free the brothers here in the monastery from having to make any decisions about their external life in time and space so that they can be free to do their inner work."

Just as you can see a partially filled glass of water, as half full or half empty, so you can see the situation you are in as a prison or an ashram.



IF YOU TRULY DESIRE TO CHANGE AND HAVE THE FAITH THAT CHANGE IS POSSIBLE, AND BEGIN TO UNDERTAKE THIS WORK ON YOURSELF, THEN YOU WILL BEGIN TO EXPERIENCE THE PRISON AS AN ASHRAM- THAT IS, A PLACE IN WHICH YOU ARE SOMEWHAT FREED FROM WORRYING ABOUT DAILY LIFE DECISIONS SO THAT YOU CAN PARTICIPATE IN THE INNER JOURNEY.

All of us agree that the conditions everywhere are in need of reform. You may ask what is the relationship between this work directed at inner freedom and the work of changing external conditions around you. You will find two things:

1. As you proceed on this path you will become more conscious or aware of the ways in which energies work within your universe. This, in turn, will make your effort to change conditions in the external world more effective because you will be more aware of how to use your energies constructively.

2. In the course of this journey you will begin to experience a deepening inner peace. If you are genuinely interested in creating a more peaceful world, you will learn the truth of the saying "A peaceful man lives in a peaceful universe". That is, your inner peace will help you to not get caught in anger and violence and other negative feelings. They will fall off you as water off a duck's back. As a result, you become a statement of peace which you are trying to create in the world. A peaceful person creates peace wherever he is. Even when you act firmly or assertively with other people, you will still be peaceful inside and thus at each moment become a clear beacon of light and peace for others.

To those of you who wish to join with others on the journey to inner freedom—welcome! It has been said, "The journey of a thousand miles begins with but a single step." This is the journey up the mountain to meet and finally merge with God. Each step allows you to see, to understand more, to get closer to your own true identity, to feel your heart open to the flow of the living spirit. Each step will bring you further into the universe of love — where all that was confusing becomes clear, and all that was separate feels once again joined to the source.

Keshava Dass

aka Kenny Foster

Freedom

A lot of times we say that we are about struggle, and that our conditions of existence need to change. Some say that to change conditions, we must change society. So true, but that is not the end of the struggle.

UNTIL THERE IS WORLD PEACE, THERE CANNOT REALLY BE INDIVIDUAL PEACE. HOW MANY OF US CAN TRULY SAY THAT HE/SHE IS REALLY AT PEACE WITH HIM/HER SELF WHEN THE REST OF THE WORLD IS STILL A CONGLOMERATION OF SICKNESS.

In order to understand what is happening in the world, and we must know that, if we want to know what's happening with us in this particular geographical location, we must study societies in their development, in order to see them as they exist now. We know that what happens in the rest of the world has some effect on us. This effect may be direct or indirect, but never-the-less there are some effects.

We are not separated from the rest of the world, so in dealing with ourselves we must deal with the world — in its connections, relations, and its motion.

At some point in your struggle for inner peace, you will realize that your struggle has become two-fold:

1. A struggle for freedom, as an individual, from internal contradictions within yourself and,

2. A struggle for the freedom of humanity from the internal contradictions of societies.

"Everyone should render services to the world according to his/her capacity."

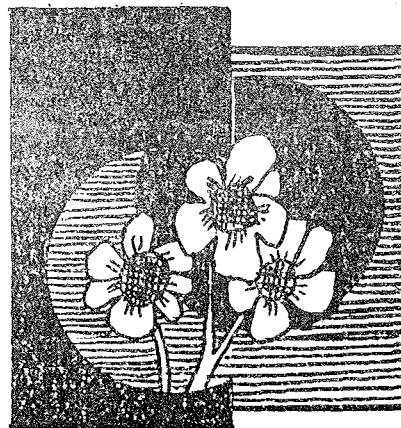
This statement means more than just rendering services in an arbitrary manner, and with some type of recognition or appraisal as a motive. Nor does it mean that you should force yourself to give services that you don't want to give. A thousand services given because you are told that you should, are not worth one service rendered in an unselfish manner.

Just reading the teachings of BABA, practicing meditation and the spiritual and social philosophies will not instantaneously make you free, conscious, or anything else you want to call it. It is a process and at different states of your development or evolution, you will recognize that there has been a change in you. Although these little changes were imperceptible during the process, you will recognize them as a qualitative difference as the new you becomes the negation of the old you. The same goes for rendering services; it is a process.

So in struggling for inner peace, we realize that at the same time we are struggling for world peace. In rendering services, we realize that services have to be rendered in a certain way — unselfishly — and that a state of unselfishness is not something that comes overnight. As we develop a better understanding of struggle and evolve to a point where we can render services — with no strings — we will begin to understand what freedom really is.

Namaskar

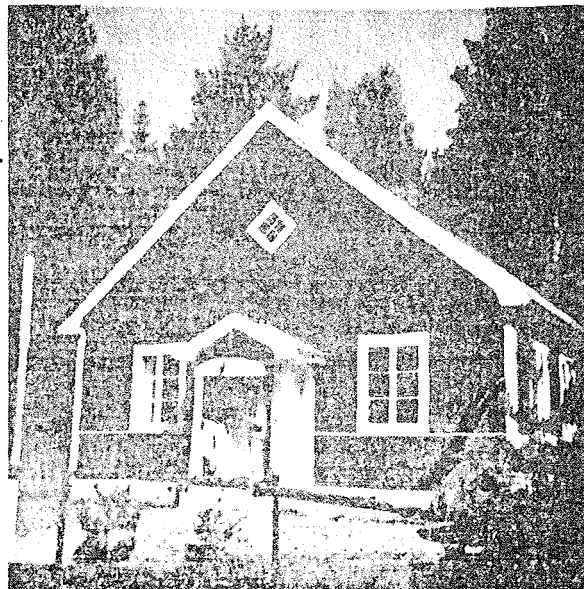
T. Cee



Bábás WT training centre IN SWEDEN

by Dada Vedagarbha Brc.

"YOU HAVE TAKEN A BOLD STEP" SAID AC. DHRI-
TIBODHANANAJI TO THE 15 TRAINEES BEGINNING
THE RECENTLY COMPLETED SESSION AT ANANDA MAR-
GA'S GLOBAL TRAINING CENTER IN SWEDEN. FOR
MOST OF US SITTING THERE LAST JANUARY THIS
WAS INDEED THE BOLDEST STEP OF OUR LIVES...
LEAVING BEHIND THE FAMILIARITY AND COMFORTS
OF OUR PAST FOR THE UNCERTAINTY OF A FUTURE
WORKING SOLELY FOR ANANDA MARGA." LOOKING
BACK ON THAT MOMENT, AFTER HAVING BEEN AT
THE TRAINING CENTER FOR MORE THAN SIX MONTHS,
I CAN ADD THAT IT WAS NOT ONLY A BOLD STEP
BUT A WORTHWHILE STEP, A STEP WHICH I HOPE
MANY MORE PEOPLE WILL BE ABLE TO TAKE IN THE
COMING MONTHS.



...ple have probably wondered what is the
process by which an ordinary person is changed into a
spiritual teacher (acarya). And others have probably asked
themselves at one time or another whether they could
undergo such a process. It has been more than six years
since someone first asked me whether I would like to
become an Acarya. At first I felt flattered just to be asked
such a question but then I thought "If I don't do it, who
will?" After having worked for Ananda Marga during these
past six years and after having finally completed the
training, I believe that many other people could become
Acaryas if they would "throw themselves" into the task.

It is the uncertainty and fickleness of the mind which
often stands in the way of people becoming an Acarya, or
becoming anything in life for that matter. Most, if not all,
the people who have gone to training have experienced
serious doubts as to whether they would be able to
complete training. These doubts arose in my mind very
vividly just before I was about to leave for Sweden and they
again appeared in my mind during the training program.
From talking to other trainees I believe this is a normal
experience. Just as the mind resists our attempts to focus it
during meditation, the force of avidya (ignorance) also does
battle with us when we are trying to focus our whole being
towards the service of God and humanity. It is this internal
psychic battle which underlies the externalities of the
training center. This is not to minimize the external aspect
but only to put it into perspective.

Due to the turmoil in India, which is by no means over,
training for non Indians takes place in Sweden. For the
brothers, or "sons" as they are known here, their training
center is a converted community theater in a pine-
forested area of Southern Sweden. The sisters (or "mo-
thers") are now being trained in a rented house in the same

village (although efforts are underway to acquire a more
permanent structure for them). Acarya Dhritibodhananda
Avadhuta is the trainer for both centers, going back and
forth each day to teach the classes in spiritual philosophy,
social philosophy, Sanskrit, and Bengali. Despite the proxi-
mity of the centers there is virtually complete separation of
the two, so the account which follows is basically about the
son's training.

Our days began at 4:00 a.m. with wakeup and morning
duties followed by two hours of sadhana. The schedule
varied at different points in the course of training, and
during one segment there was a three-hour period of
meditation in the morning. Also, once the weather got
warmer we began a vigorous physical training program in
the morning which included a half-mile run followed by a
bath in a crystal clear lake and a march back to the training
center with military precision.

Following morning sadhana and asanas there was a duty
period which included chores such as cooking, cleaning,
chopping wood etc. One of the things I learned very
quickly is that these duties are as much a part of training as
anything else. To be able to prepare a breakfast or lunch for
15 people in a half hour, keeping your spiritual ideation in
a crowded kitchen can be just as difficult as learning
Sanskrit sutras. And going out to chop wood or clean a
latrine in sub-freezing weather is also an important part of
training. The training is designed to build Sadvipras—fully
developed personalities—so there is ample opportunity for
Shudra (physical), ksatriya (martial) and vipran (intellec-
tual) service at the training center.

The morning duty period was followed by breakfast
which usually consisted of a cooked multi-grain cereal and
"filmjolk" (a unique Swedish cultured milk tasting some-
thing like sour cream, yogurt and buttermilk) and fruits

when they were available. The meals at the training center in Sweden were quite good in quantity and quality, although they were simple. During our session no one contracted any major illnesses, although everyone went through the psychic battle of wanting fancier foods or more varied foods or different quantities of food. Fortunately Acarya Dhritibodhananda was there to remind us that "it is very difficult to get satisfaction from food" and helped us to direct our mental energy elsewhere.

After breakfast came a three hour period of either classes or individual study. Training begins with a memorization of Acarya conduct rules and proceeds through the study of Sanskrit, Bengali, social philosophy and spiritual philosophy. In the spiritual philosophy segment, one has to memorize all the sutras of *Ananda Sutram* as well as many slokas (sanskrit verses) from *Subhasita Samgraha*. Each part of the curriculum is essential for one's future life as an Acarya. For example, knowledge and practice of the conduct rules is a "life saver" for someone who is trying to maintain the mental bearing of an Acarya, and the rules are thus not memorized merely for the sake of memorization. Because the curriculum is so deep and varied it provides a mental challenge to all who attend training regardless of prior preparation (although those who had been to LFT sessions had covered much of the course before coming to Sweden).

Morning classes or individual study ended at 11:00 and was followed by kiirtan, sadhana and lunch. The afternoon program was the reverse of the morning: if we had a class in the morning then there would be individual study in the afternoon. At 3:30, evening Sadhana started and concluded with dinner at 6:15. After dinner there was a three hour kiirtan every night; in which we were required to dance for the entire period. These kiirtans were indescribable, with each person experiencing varying degrees of ecstasy and exhaustion as they circumnavigated the *mandap* every night.

This schedule was followed day after day with some changes for special days (Dharmacakra day on Sunday and Ananda Marga festivals). The outward appearance of this daily program is simple. But as simple as the schedule looks, anyone who follows it diligently for several months undergoes a spiritual, mental and physical transformation. The three hour kiirtans each night seemed to have a

particularly strong effect. After a few months of daily kiirtan, Baba Nam Kevalam seemed to flow through my subconscious mind 24 hours a day. One Acarya who recently completed training in Sweden remarked that the kiirtan is the "real training" and I believe that there is much truth in this remark.

One other transforming process which all the trainees experienced was a week of SPT (Spiritual-psychic training). In India SPT is observed with the trainees begging for food each day (wearing meager clothing and not being able to say anything while begging except "Hari Om Tat Sat"—"The Lord is that unchangeable entity.") In Sweden SPT consisted of a week of complete silence and limited amount of food (one meal per day). As in the three hour kiirtans each trainee experienced high and low points during this week as the battle of vidya and avidya raged within. I was particularly impressed by the powerful effect that silence has on the mind as my sadhana became very strong at the week's end.

Some of the important aspects of training are only apparent when one has left it. One important part that we perhaps did not feel during the process was the intense camaraderie that developed among the trainees. It was this tremendous group feeling which I think helped each individual make it through the rough moments of training. Looking back on it I don't think it would have been possible to go through it all without knowing that there were others undergoing the same thing. When some of the trainees began leaving for their posts this feeling was apparent—it felt like part of your own body was being taken away.

As I mentioned in the beginning, the main part of training is internal. I hope however, that by having explained some of the external aspects as well as by making an attempt at describing some of the internal experiences I have made it easier for those who are pondering over whether or not to attend wholtime training. As Baba's world program goes into high gear, with the establishment of new organizations and programs, the acarya finds him or herself in the most dynamic job on earth and I am sure that those people who are willing to take a "bold step" for humanity by entering training will play a major role in the establishment of a healthy human society in the coming years.

Baba Nam Kevalam

The pre-historic humans remained involved in group and clan-clashes. And the present humans are at war in the physical stratum for 'isms'—then how far they have paced ahead! Let there be but one vow for the present humans—to take all in unison to the supreme desideratum—and let the pauseless struggle against the opposite forces, whatsoever, be humane in accomplishing this end—let this fight be reckoned as the supreme human expression.

**Shrli Shrli Anandamurti
Ananda Purnima, 1978**

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Indian Govt. Keeps Foreign Margiis From Guru

Dear Dadajii, brothers, & sisters,

It is with great disappointment that I tell of my recent trip to India. After arriving at the Bombay International Airport, I was greeted by a team of CBI, Police and Immigration Officials who apprehended me as I went to the Air India Office where I had been paged.

What followed was a 3 hour interrogation of my purpose in visiting India as well as questions relating to my affiliation with AM. My story was so convincing that the local authorities felt I should enter the country. I was even smoking cigarettes to look like a straight person. They sought permission from the Indian Government, but it was refused because my name was on their list as being an active and potentially dangerous Margii. For 2 1/2 days I was confined by CBI and Police Officials in the Bombay Airport Transit Lounge. I was trying desperately to arrange a flight to Karachi or Bangkok so I could once again attempt to enter the country. If I had had less restrictions in attempting to get information this might have eventuated, but BA'BA' frustrated me in almost every way.

I had even thought of attempting to escape from this prison-like situation, but with anywhere from 1 to 6 guards closely watching me, this might have been difficult and dangerous. In this very short time I realized so many things about our mission as Margiis and the strength we must have to fight the immoral forces preventing us from establishing HIS new society.

I especially realized how feared and respected Margiis are. I could not believe that all these police & CBI people with their guns and clubs could be afraid of little old, calm and gentle me. BA'BA' really sparked my ka'attrian nature though, and on several oc-

casions I caused major scenes drawing attention of large numbers of travelers. I could not restrain myself from voicing my frustration with the corrupt and illegal practices of the Indian Government as well as the way they were treating me and continually putting me off. On one occasion I had to be physically restrained and taken out of the room. On this occasion I was lucky not to be locked up in one of their jails for a month or two.

Because of my strong ideological stand, several airline staff talked with me at great length about Ananda Marga and BA'BA' and are sufficiently inspired to visit Patna and hear BA'BA's Darshan.

I strongly recommend that anyone who has intentions of going to India write to Central Office in Calcutta to get their opinion of the situation there. The number of Western Margiis who are either refused entry into the country (by the way I had a 3 month visa to visit India) or deported while in the country is steadily growing. Government orders have been given to deport anyone suspected to be a Margii. The Immigration people are beginning to get their intelligence trip together and seem to know when Margiis will be entering the country. Margiis who have been to India have a good sense of how to best enter the country. They should be contacted by those thinking of going. I know I would certainly do things differently if I had another chance to go.

I hope others don't have to face the bitter disappointment and financial loss I have just experienced. Let's all work very hard in this Sector to bring BA'BA' here as soon as possible.

In HIS Love,
Diipam'kara
Jai BA'BA'

Ac. Ramtanuji was quite worried and anxious even after the high court verdict was announced on the 4th of July. He had an interview with Baba in the jail. He looked visibly worried, because BABA was yet to be granted bail in the Ranchi case. Therefore he anxiously approached Baba and said to him, "Baba I am apprehensive that they CBI will create troubles in getting bail granted in the Ranchi case. Baba smiled and told Ramtanuji: "WHEN THE SHIP HAS SUNK HOW LONG CAN THE ANCHOR REMAIN AFLOAT?"